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Greek grammar rules
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GREEK GRAMMAR RULES

DRAWN UP FOR THE USE OF
HARROW SCHOOL.

BY

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Κρεῖττον γάρ που σμικρὸν ἐὶς πολλὸ μὴ ἱκανῶς περᾶναι.
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GREEK GRAMMAR RULES.

THE most necessary and important rules of Greek Syntax are here very briefly stated. Although they are presented in such small compass, yet any boy who takes the trouble to *master* them will have laid a secure foundation for future attainments in scholarship. In a 'Brief Greek Syntax' recently published, I have rendered more complete and systematic assistance to young scholars, and have furnished a large number of illustrations and explanations.

F. W. F.

THE ARTICLE. (Τὸ Ἄρθρον.)

- I. The Article was originally (α) a demonstrative pronoun, which also served as (β) a personal pronoun, and (γ) as a relative:
(α) φθίσει σε τὸ σὸν μένος, *that* courage of thine will ruin thee. | (β) τὴν δ' ἐγὼ οὐ λύσω, *her* I will not set free.—HOM.
(γ) διπλῇ μάστιγι τὴν Ἀρης φιδεῖ, with the double whip *which* Ares loves.—ÆSCH.

So in German, *Der Mensch den* ich befreundete, *der* hat's gethan, *the man whom* I befriended *he* has done it.—CLYDE.

- II. The Article distinguishes the subject from the predicate, which latter does not generally take the Article; as,
νύξ ἢ ἡμέρα ἐγένετο, the day was turned into *night*. | Θεὸς ἦν ὁ Λόγος, the Word was God.

- III. 'The good man' (and every similar collocation of the Article, Adjective, and Substantive) is put in Greek *in the same order as in English*:
ὁ ἀγαθὸς ἄνθρωπος [or, with the Article repeated, ὁ ἀνθρώπος ὁ ἀγαθός].

- IV. If the Adjective is placed *first* or *last* it is not an epithet ('the good man'), but a *predicate*; as,

ὁ ἄνθρωπος ἀγαθός, } the man (is) good.
ἀγαθὸς ὁ ἄνθρωπος, }

ὁὖν ἔχει τὸν κελκὺν, the axe which he has is sharp.
ἐπὶ τῇ ἐπιστάνθῳ, the penalty they paid was twofold.
αὐτοὺς ἔχει τοὺς ὀφθαλμοὺς, *it is* *his* eyes *beaux*.

οἱ λόγοι ψευδεῖς ἐλέχθησαν, the words *spoken* were false.

island; and ἐπὶ τῷ ἀποράγῳ ὅρπει = on the highest part of the mountain. And similarly in all cases.

6.

N.B. 1. The Article must not immediately precede οὗτος, ἐκεῖνος, οὗδε, οὗτος, ἐκεῖνος, ἀμφότεροι:

This man = οὗτος ὁ ἄνθρωπος. | This sentiment = ἡδε ἡ γνώμη, &c.

Or, which is equally correct but less emphatic, ὁ ἄνθρωπος οὗτος, ἡ γνώμη ἡδε, &c.; but never ὁ οὗτος, &c.

When οὗτος, ἐκεῖνος, &c. are used with a substantive which is without the article, they are in *apposition*; as, τούτῳ παραδείγματι χρώμενος, using this as an *example*.

7.

ii. $\left. \begin{array}{l} \text{αὐτὸς ὁ ἄνθρωπος,} \\ \text{or, ὁ ἄνθρωπος αὐτός,} \end{array} \right\} = \text{the man himself;}$

but, ὁ αὐτὸς ἄνθρωπος = *the same man*: αὐτός, preceded by the article, always means *the same*; (αὐτός, αὐτή, αὐτό or ταῦτόν = ὁ αὐτός, ἡ αὐτή, τὸ αὐτό).

8.

iii. My friend = ὁ ἐμὸς φίλος or ὁ φίλος μου; but not ὁ μου φίλος.

The river Euphrates = ὁ Εὐφράτης-ποταμός; the promontory of Sunium = τὸ Σούνιον ἄκρον.

9.

iv. The Article is sometimes *distributive*; as, δις τοῦ μηνός, twice each month: sometimes *generic*; as, τὸν γέγοντα αἰδεῖσθαι χρὴ, one should honour an old man. Notice these phrases: τὰ μὲν . . . τὰ δέ, partly . . . partly; ἐν-τοῖς-πρώτοι = *inter primos*; οἱ πᾶν, the élite; τῶ = therefore; τὸ δέ = whereas (PLATO).

v. ἄλλοι, others, alii; οἱ ἄλλοι, the rest, cæteri: πολλοί, many; οἱ πολλοί, the greater number, the *plebs*.

CASES. (Πτώσεις.)

10. Of the eight Sanskrit cases Greek has five, and Latin six; the Greek Genitive being also *Ablative*, and the Greek Dative also *Instrumental* and *Locative*.

11. I. The Predicate agrees with the Subject after all Copulative Verbs (i. e. verbs of being, seeming, being called, appointed, &c.); as,

κατέστηκε βασιλεύς, he is appointed king. | θεὸς ἀνομάζετο, he was named a god.

12. II. The GENITIVE expresses *three* main conceptions, to which all its uses may be referred:

1. ABELATION, 'from,' like the Latin *ablative*.

2. PARTITION, 'some of,' or wherever any such conception may be involved.

3. RELATION.

13. 1. Under the notion of *Ablation* fall the Genitives of a. cause, b. material, c. separation, d. perception of all kinds (as coming from an object); as,

a. οἶμοι τῆς τύχης, alas formy lot! (cf. the German *O des Leides*!)

b. νόμισμα ἀργυρίου, a coin of silver. | c. ἀπέχουμαι οἶνου, I abstain from wine.
d. οὐ μύρον πνέον, not redolent of perfume.

14.

2. Under the notion of *Partition* fall the Genitives of *a. time, b. possession, c. place, &c.*, and *d.* all conceptions that imply 'some of;' as,
a. νύκτος καὶ ἡμέρας, by night and by day (cf. 'o' nights,' &c.).
b. κήποι Επικούρου, gardens of Epicurus.
ὁ τοῦ δένδρου καρπός, the tree's fruit.

15.

- N.B. The Possessive Genitive rarely becomes a *mere* epithet, as in *ἄστρον ἐνθρόνῃ*, a night of stars; *χιόνος πτέρυξ*, a wing of snow (cf. 'His cap of darkness on his head he placed,' &c.).

16.

3. Under the notion of *Relation* fall the Genitives of *a. comparison, b. value, c. price, &c.*; as,
a. μείζων τοῦ πατρός, taller than his father.
b. πόσον τιμᾶται; how much is it worth?
c. χρύσεια χαλκείων, golden for brazen.

And those numerous cases in which the Genitive expresses the *object*; as,

ὁ φόβος τῶν πολεμίων, fear of (i. e. about) the enemy. (cf. 44).

17.

A large number of its uses may be represented by the English 'with respect to.'

- N.B. The Genitive Absolute is originally a *causal* Genitive, and is used, as in Latin, in connexion with Participles. It is therefore a genitive of *ablation*, and so resembles the Latin Ablative Absolute. It derives its *temporal* and other meanings from the Participle with which it is joined. It is less frequent than the Latin Ablative Absolute, because the Greek possesses past participles active and the Latin does not. Thus *ταῦτα εἰπόντες ἀπήμυν* would be in Latin *His dictis*.

18. III.

THE DATIVE. The fundamental conception of the Dative is *juxtaposition*. Thus we find it after verbs compounded with *ἐν, σὺν, ἐνί*. Hence it is used for all *accessories* of manner, time, &c., and all *instruments*; it expresses the agent after passive verbs; and generally any person to whom the verb *indirectly* refers, or whose advantage and disadvantage the verbal notion affects.

19.

The Dative of place, even in poetry, usually takes *ἐν*. Accompaniment is usually expressed by *σὺν*, except when *αὐτός* is used, as *μὲν νῆαυ αὐτοῖς ἀνδράσιν*, a single ship, crew and all.

20.

The Ethic Dative is a Dative expressive of *interest* in the subject (*ἥθος*); as,

ὥς καλός μοι ὁ πάππος, how handsome my grandfather is! (Comp. *Quid mihi Celsus agit?*—Hor. Knock me on this door.—SHAKSP. &c.)

21. IV.

THE ACCUSATIVE:—

1. The fundamental conception of the Accusative is (*a*) *motion towards*, and therefore (*b*) *extension over space* (or time); as,
a. ἦκω τῇδε πάλιν, I have reached this city.
b. ἀπέχει σταδίων ἑπτά, it is seven stadia off.
ἔμενον τρεῖς μῆνας, they were staying three months.

It will be found that there is no use of this case which does not obviously imply these conceptions; viz. the point towards which the

action tends, or the *extent* over which it reaches.

22.

Thus it expresses, i. the direct and immediate object of the verb; as, *τύπτω αὐτόν*, I strike him; or, ii. defines the extent of the verbal notion; as, *τύπτω πλῆγην*, I strike a blow; or, iii. it localises the action of the word with which it is joined; as, *ἀλγὼ τῇ κεφαλῇ*, I ache-as to the head; *πάντα εὐδαμονεῖ*, he is happy-in all respects; *βονὴν ἀγαθὴν*, good at the war-cry.

23. II. We often have *two* or even *three* Accusatives after a verb, one of which limits and defines the other, being in apposition with it. (this is called the whole-and-part figure, σχῆμα καθ' ὅλον καὶ μέρος): as, Τρῶας δὲ τρώμος αἰνὸς ἐν-ήλυθε γυῖα ἑκαστον, dread tremor pervaded the Trojans, each of them, as to his limbs [in English, 'each Trojan's limbs'].
24. III. In other instances of the double Accusative, one of them expresses the *external object* affected by the verb, and the other defines its *action*, or adds to it some *cognate conception* of the verb; as, ἐδίδαξα τὸν παῖδα τὴν μουσικὴν. I taught the boy music. |
25. N.B. Observe in general that the Genitive denotes motion from, or separation; the Dative denotes rest and conjunction; the Accusative denotes motion to, or approach. Thus the Accusative and the Genitive cases are the two opposite poles.
26. Compare πόσον πόσους; at how much do you sell? (price).
πόσῳ ᾠνεῖ; for how much do you buy? (instrument).
πόσον δύναται; how much is it worth? (extension).
27. I. The Prepositions were originally, like the case-endings, mere *adverbs of place*, used to make the meanings of the case more distinct. Hence, ἀπὸ, 'from,' is only joined with a Genitive; ἐν, 'in,' only with a Dative; εἰς, 'into,' 'to,' only with an Accusative. When they appear to change their meaning with the case which they define, it is, in reality, the *case* which gives the meaning, *not* the Preposition. This fact may be seen most clearly in the use of παρά:
28. Παρά = 'apud,' 'alongside of.'
Hence, παρά σοῦ = 'from you' (i. e. from alongside-of you, *de chez*)
παρά σοί = near or by you (i. e. at alongside-of you).
παρά σέ = towards you (i. e. towards alongside-of you).
Διὰ, through. διὰ σοῦ = per te, by means of you. διὰ τούτων, by these means.
διὰ σέ = propter te, for your sake, on your account ('all through you'). διὰ ταῦτα, therefore, on this account.
δι' ὅν τὰ πάντα καὶ δι' οὗ τὰ πάντα (Heb. ii. 10), on whose account, and by whose means, all things exist.
29. 'Επὶ, upon, has very various uses. Generally, ἐπὶ with Gen. implies *partial* superposition; as, ἐφ' ἑπών, on horseback:
with Dat. implies total juxtaposition, and hence = close to; as, οἰκόντες ἐπὶ Στρώμῳ, living by the Strymon:
with Accus. it implies *motion with a view* to superposition; as, ἀναβαίνειν ἐφ' ἑπών, to mount on horseback.
- 30.

31. Notice the phrases: ἐπὶ with Gen.: ἐπὶ Δαρείων, in Darius' days; ἐφ' ἡμῶν, nostrâ memoriâ; ἐφ' ἑαυτοῦ, suâ sponte. ἐπὶ with Dat.: ἐπὶ τοῦτοις, preterea, besides or 'consequently'; τὸ ἐπὶ σοί, as far as you can, *quod te penes est*; ἐπὶ τοῖσδε, on these conditions; χαίρειν ἐπὶ τινί, to rejoice at a thing; ἐπὶ θηρῇ ἐξέναι, to go a hunting. ἐπὶ with Acc.: ἐπ' ἐμέ, down to my days; ἐπὶ τί; quare?
32. Κατά, down. λέγειν κατὰ τινος, to speak against a person.
τὸ κατὰ Ἰωάννην εὐαγγέλιον, the gospel according to John.
33. Μετά, with (Germ. mit). μετὰ with the Gen. = with: μετὰ θεῶν = σὺν θεοῖς; μετ' ἀληθείας, with truth. with the Dat. = among (only in Epic poetry). with the Accus. = 'after' (either of time or place, and in all English senses of the word); as, μετὰ ταῦτα, 'after these things.' And also, 'in quest of': μεταπέμπομαι τινα, I send for a person.
34. Παρά, along. (see above) ἐλθεῖν παρὰ τινος = venir de chez quelqu'un.
ἦν παρὰ τῷ βασιλεῖ, he was with the king.
ἀφίκοντο παρὰ Κροίσου, they came to Croesus.
35. Πρὸς, to. πρὸς τούτων, in consequence of this. [πρὸς σε θεῶν αἰροῦμαι, per te Deos oro.] πρὸς τοῦτοις, in addition to this. πρὸς ταῦτα, with reference to this; i. e. therefore. [πρὸς χάριν τινός, for a person's sake.]
36. Ὑπὸ, under. The physical and original meaning of ὑπὸ as an adverb of place is very distinct: with the Gen. = motion from under: ὑπὸ πτερῶν σπάσας, dragging from under wings. with the Dat. = position under: καλῇ ὑπὸ πλατανίστῳ, under a fair platanus. with the Acc. = motion to under: ὑπ' Ἰλίου ὄρου, sped under (the walls of) Ilium. ὑπὸ with the Gen. is the common way of expressing the cause or agent; as, κτείνεσθαι ὑπὸ τινος, μαίνεσθαι ὑπὸ μέθης, &c. ὑπὸ with the Acc. = about, or, just after; as, ὑπὸ νύκτα, sub noctem, about nightfall. [Cf. Sub hæc, hereupon.]
37. II. By a very common terseness of expression, called the *constructio prægriana*, a Preposition often implies an entire clause; as, σπᾶσ' ἐξ Οὐλύμπου, standing (on and looking) from Olympus. Φίλαμπος δὲ ἐπέβη εἰς Ἀζωτον, lit. Philip was found into Azotus, i. e. was carried into, and found at.
38. N B. i. ἰφ' οὗ = by whom (the agent); δι' οὗ, by whose means (instrument); ἐξ οὗ, out of which (material); δι' οὗ, on account of which (final cause); πρὸς οὗ, at whose hands; ἀφ' οὗ, starting from whom.
39. ii. καθ' ἡμέραν, day by day, singulis diebus. καθ' ἡμέραν, during the day, per diem: also, from day to day, alternis diebus. μεθ' ἡμέραν, in the day time, by day, interdiu (properly, after day-lawn).
40. iii. ἀνα (observe the accents) = ἀναστρεφῆ, rise! or = ὀψι king! μετὰ παρὰ, &c. = μετὰ, παρά, &c.; περὶ is a prep., περί, περί: an adv. = exceedingly. φιλων ἄπο: account for the accent of ἀπο here.

41. 1. *Personal Pronouns.* *Ego, I; tu, thou.* For the third Personal Pronouns, 'he, she, it,' the Attic uses the demonstratives *οὗτος, ὅς, ὅτι, ἐκεῖνος*. For the Accusative in poetry *τίν* (both sing. and plur.), and *οὗτος*. The Ionic *αὐτός* is not used in Attic.

οὗ, αὐ, ὅ, of which the Nom. ὅ is obsolete, is in Attic not personal, but reflexive throughout, 'of himself,' &c.; but in Homer it is demonstrative, and means 'of him,' &c. It borrows for its Nominative αὐτός, -ή, -ο, -self.

Thus, *αὐτός, -ή, -ό* (in the Nom. only) means *-self*, and is reflexive; but all the other cases are demonstrative, — *αὐτοῦ, of him, &c.* said so; *αὐτὸν γὰρ εἶδον*, for I saw *the man himself*: *αὐτὸν ἐρούει*, he struck *him* (*ἐρούειν αὐτόν*, merely 'he struck him'). *Αὐτὸς εἶπα, the master* three, four, &c., others. (Cf. II *allait lui cinqième*.)

N.B. *ὁ αὐτός ἀνὴρ, the same man; ὁ ἀνὴρ αὐτός, the man himself; ὁ παῖς αὐτοῦ, his son; γαῦν αὐτοῦς ἀνδράσιν, a ship, sailors and all; [in this use of αὐτός the preposition σύν is not often added].*

42. II. *οὐτός* = *hic*; *ἐκεῖνος* = *ille* or *iste*; *ὅδε* = *hicce*. "Ὅδε is used *δεικτικῶς*, and means 'lo! I' [cf. the Italian *questo, cotesto, quello*]. *τοῦτο* = something preceding, *τούτος* = something which follows; as, *τοῦτο μὲν συ λέγεις, παρ' ἡμῶν δ' ἀπάγγελλε τῷδε*.

So too *τοιαῦτα, as aforesaid, τοιαῦτα, as follows*. *Οὗτος*! = *heus tu!* ho there!

43. I. *Σὺς πόθος* may mean either 'your regret' (subjective) or 'regret for you' (objective). *Εἰς τὴν ἐμὴν ἀνάμνησιν, in remembrance of me.* (Luke xxii. 19.) 'Ὁ σὺς *viós*, or ὁ *viós σου*; ὁ *ἐμὸς πατήρ*, or ὁ *πατήρ μου*. Notice the order, which is invariably preserved.

44. II. Adjectives &c. often agree with the Personal Pronoun *understood from the possessive*; as, *τάμια δούτην κακά, the woes of me* unhappy; [cf. *mea scripta timentis, &c.* HOR.].

45. III. 'Αυτοῦ = *his*, *ἐαυτοῦ* = *his own*; as *μετ' ἐμψατο τὴν ἐνυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς, arcessivit suam filiam, ejusque filium*.

46. IV. The Relative is often attracted into the case of the antecedent; as in *χρῶμαι οἷς ἔχω βιβλίους, I use the books which I have.* | *οὐκ ἔραμαι οἷον σου ἀνδρός, I don't love a person like you*

47. V. I. *ὅστις, ὁπότερος, ὁποῖος, &c.* are used for the simple forms (*τίς; πότερος; ποῖος; &c.*) in dependent questions; as, *τίς ἦν; οὐκ οἶδ' ὅστις ἦν.* *πόσους ἄλλεται πόδας; how many feet does it leap? but ἀνήμετο ὑπόσους ἄλλοιτο πόδας.*

48. II. *ὅστις* is more indefinite than *ὅς*. Thus, *ἔστιν δίκης ὀφθαλμός ὅς τὰ πάνθ' ὀρά, there is an eye of justice which (definite) sees all things. But ἀνελείθερος πᾶς ὅστις εἰς δόξαν βλέπει, every one is a slave whoever has an eye for reputation.*

49. N.B. a. *ἄττα* is contracted for *ἀτίνα*; but *ἄττα* is used for *τινά*, neut. plur. of *τίς*, some one.

b. In *ἦ δ' ὅς*, 'said he,' the relative retains its original demonstrative force. So *ὅς μὲν πεινᾷ ὅς δὲ μεθύει, one is hungry, another drunken.*

50. VI. Ἄλλος, *alius*, any other; *ἕτερος, alter*, another of two; *οἱ ἄλλοι, ceteri*, the rest; *οἱ ἕτεροι, altera pars*, the opposite party.

51. VII. The Reflexive and Reciprocal Pronouns are often interchanged; as, *διελεγόμεθα ἡμῖν αὐτοῖς, we were conversing with ourselves (= with one another; reflexive for reciprocal).*

So in English, 'They differ among *one another*' (reciprocal for reflexive).—SPECTATOR. Cf. III. iii. *infra*, and cf. *Is se battent, se regardent, &c.*

THE VERB. ('Ρῆμα.)

VOICES.

53. I. An *Active* Verb may be either transitive or intransitive, and many Verbs vary in their meaning between the two : e. g. ἵστημι, I place ἕστηκα I stand. (Cf. the English Verbs, *stop, change*, &c.).

54. II. After a *Passive* Verb the agent is sometimes regarded as an instrument, and expressed by the Dative ; as,
ἐμοὶ πέπρακται τοῦργον, the deed has been done by me

But more frequently by ὑπό ; as,

Ἀρίων ἐσώθη ὑπὸ δελφίνος, Arion was saved by a dolphin.

N.B. i. οἱ παῖδες διδάσκονται τὴν μουσικὴν.

When a Verb in the active governs two Accusatives, the *person* becomes the subject of the *passive* Verb, the *thing* remains in the Accusative.

ii. ὁ ψεύστης οὐ πιστεύεται, a liar is not believed.

ὁ πλούσιος φθονεῖται, a rich man is envied.

How does the Greek here differ from the Latin idiom ?

57. III. The chief uses of the Middle are—

i. *Reflexive* : a. directly—an action on self ; as, λούομαι, I wash myself.

or, b. indirectly—an action *for* oneself ; as, ἀμύνομαι τὸν πολεμῖον, I ward off *from myself* the enemy.

ii. *Causative*, for self ; as, διδάσκειν τὸν υἱόν, I get my son taught, docendum curo filium.

59. iii. *Reciprocal* : as, ὠθοῦνται, they push each other ; διαμάχονται, they fight *each other* (this is especially frequent with compounds of δία ; as, διαλέγομαι, I converse ; διαλύομαι, I make it up with, &c.). Cf. 52. *supra*.

N.B. ἀποδίδωμι, I give back ; ἀποδίδομαι, I sell.

δανείζω, I lend ; δανείζομαι, I borrow.

ἀρχίζω, I rule ; ἀρχομαι, I begin.

αἰτέω, I take ; αἰτούμαι, I choose.

σκέπω, I look ; σκεπύμαι, I consider.

μισθώ, I let ; μισθούμαι, I hire.

πειθω, I persuade ; πείθομαι, I obey.

παύω, I make to cease ; παύομαι, I cease.

σπένδω, I pour a libation ; σπένδομαι, I make a treaty.

γαμέω, duco uxorem ; γαμούμαι, nubo viro.

θύω, I sacrifice ; θύομαι, I take the auspices.

τίθεναι νόμον, of a despot ; τίθεσθαι νόμους, of a republican.

τιμωρεῖν τινα, to avenge a man ; τιμωρεῖσθαι τινα, to punish.

ὁ θεός, the mortgagee ; ἐθιμωρός τῆς, the mortgagee.

61. A complete infinitive Mood would have *none* Tenses, because every act must be (1.) either *past*, *present*, or *future*.

And (2.) every act, whether *past*, *present*, or *future*, may be regarded as either *finished* (perfect), *unfinished* (imperfect), or *indefinite* (aorist). [3 x 3 = 9].*

62. II. Of these *nine* tenses, English has *only two*,—both of them *aorists* (viz. a present aorist, e. g. 'I dine,' and a past aorist, e. g. 'I dined'); Latin has *six*; and Greek has *six*; as will be seen by the following easy table, *which should be understood and mastered once for all*:

Three (finished or) Perfect tenses . . .	{ Past, I <i>had</i> dined, ἐδέετο ἡσκη, <i>canaveram</i> .
	{ Present, I <i>have</i> (sc. <i>now</i>) dined, δεδέετο ἡσκη, <i>canavi</i> .
	{ Future, I <i>shall</i> have dined [wanting in Greek], <i>canavero</i> .
Three (unfinished or) Imperfect tenses	{ Past, I <i>was</i> dining, ἐδέετο ἡσκη, <i>canabam</i> .
	{ Present, I <i>am</i> dining, δεδέετο ἡσκη, <i>cano</i> .
Three (indefinite or) Aorist . . .	{ Future, I <i>shall</i> dine, δεδέετο ἡσκη, <i>canabo</i> .
	{ Past, I dined, ἐδέετο ἡσκη, [wanting in Latin, <i>canavi</i> used instead].
	{ Present, I dine, [wanting both in Greek and Latin].

63. N.B. i. *Both* of the only two English tenses, viz. the Aorist present 'I dine,' and the Aorist past 'I dined,' (Greek, ἐδέετο ἡσκη) are wanting in Latin; and the former of them in both Greek and Latin.

64. ii. Avoid translating an Aorist by *have*, which is the sign of a *Perfect* tense.

65. iii. δεδέετο ἡσκη, &c. when construed with *perfect accuracy*, are not present-Aorists, 'I dine,' 'I strike,' &c., but present-Imperfects, 'I *am* dining,' 'I *am* striking,' &c. The Greeks delighted in the use of these picturesque Imperfect tenses, which represent actions as going on before the eyes (the πρό οφθαλμῶν ποίειν).

66. iv. Some verbs have two forms of the present-Perfect (τέτετο ἡσκη, τέτετο ἡσκη), of which the second (erroneously called the Perfect-middle) is older, is formed from the root, and is often intransitive; as, ἔλαλα, I am undone; ἔαγα, I am broken, &c. Some verbs have two forms of the past-Aorist (ἔτετο ἡσκη, ἔτετο ἡσκη) of which the second is the older, and is formed from the root. Very few verbs have *both* Aorists or *both* Perfects in use (e. g. τέτετο ἡσκη is not found in Greek).

67. v. The Present, Perfect, and Future (ordinarily, but inaccurately, ‡ so called) are Primary tenses. Their duals end in *ov*, and they are unaugmented.

The rest are called Historical tenses; their duals end in *ov*, and they are augmented.

* This view of the tenses is mainly taken from Mr. F. Whalley Harper's 'Powers of the Greek Tenses.' It is most easily learned, and can be understood by the youngest, and is invaluable to a right perception of the niceties of Greek. It is more fully explained in 'A Brief Greek Syntax,' which has been recently published.

† I regard ἔτετο ἡσκη, construed *now* for the prospective future ἔλαλα, with the infin., as used as substitutes; but expressions formed by the aid of auxiliaries are not, strictly speaking, tenses.

‡ Tall is why it is named above that English has only two tenses (I dine, I dined), all the others being more auxiliary compounds. Accurately they should be called Present-imperfect, Present-perfect, and Future-aorist, as in the above table. It will be seen from the above table that there are three present, three past, and three future-tenses.

USE OF THE TENSES.

68. I. Distinguish carefully between Imperfect and Aorist tenses, when (as is *very often* the case) they occur in the same passage : Imperfects denote *continuous*, Aorists denote *instant* or *single* acts ; as,

χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελῦσαι ῥᾶδιον, *to give an order is easy, to carry it out difficult.*

ὁ ποιεῖς ποίησον, *what you are about, do at once.*

κατενόουν καὶ εἶδον, *I began to distinguish, and saw.*

ἐβαδίζομεν καὶ κατελάβομεν, *we were walking, and overtook.*

ἀνωλόμυζε καὶ κατήδε, *she raised her voice, and began to sing*

μὴ τύπτε, *don't be striking ; μὴ τύψης, don't strike.*

69. II. 1. The Historic Present is used (graphically) of past events ; and is regularly employed with verbs of which the *effects* continue : ἦκουσιν ὄνυχμα, ἄκουσθε, φεύγω, νικῶ, &c. ; as,

ἀπὸ τοῦ μανθάνω, I have recently learnt ; εἰ ποὺ ἀκούεις, if perchance you have heard.

ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς νικώμεν βασιλέα, tell Ariens that we have conquered the great king.

2. Both the present and imperfect sometimes imply an attempt (*conatus rei efficiendæ*) ; as,

σὺ μὲν νίπτεταις τοὺς πόδας ; (John xiii. 6), Dost Thou mean to wash my feet ?

ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν (Matt. iii. 14), John tried to prevent him.

ἐξανεχώρει τὰ εἰρημένα, he tried to back out of his words.—THUC. iv. 28.

70. III. The Aorist is the *ordinary* tense of narration both in Greek and English. Hence it is used in proverbs, &c. (*gnomic* Aorist) ; as,

πολλὰ ἔπρεσεν παρὰ τὴν γνώμην, many things fall out contrary to expectation.

As Greek has no *present*-Aorist, it sometimes uses the *past*-Aorist for it : thus ἐπῆνεσα—I praise ; ἀπέρυσα, I loathe ; ἐθαύμασα, I wonder, &c. The greater *indirectness* thus given to these personal statements suited the temperament of Greeks, '*qui amant omnia dubitantes loqui.*'

71. IV. The Perfect is really a *present*-Perfect (I have dined—I have (*now*) dined). It is also used to describe past actions of which the *result* remains ; as,

ὁ πόλεμος πενσετέρους ἡμῶς πεποίηκε καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε, the war has made us poorer [we still are so], and

it compelled us [aor.] to undergo many dangers.

ἀπῆλθε, he dying ; θάψε, die ! τέρψαθι, lie dead !

72. V. The Pluperfect (i.e. *past*-Perfect) is used when one action was finished before another took place : hence it often implies *rapidity* ; as, τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρτε δελῶν βεβλήκει, the moment he was seizing him he had (instantly) slain him.

73. I. The Indicative (ἐγκλίσις ἰσχυρῆς) deals with facts, certainties, direct questions, &c. It is the *Objective Mood*; hence the *tense-distinctions* exist *mainly* in this mood.

74. II. The Subjunctive and Optative (which are 'by-forms of the future and of the aorist') form in reality but one mood, which deals with contingencies, suppositions, dependent statements, &c. It is the *Subjective Mood*. The Subjunctive-tenses are used when there is reference to the *present* and *future*; the Optative when there is reference to the *past* [in other words, the Optative is the *Subjective of the Past or Historical Tenses*]; e.g.,

σπουδαίω ἵνα μαθήω or μάθω, I am diligent that I *may* learn. | ἐσπούδαζον ἵνα μαθήσομαι or μάθωμι, I *was* diligent that I *might* learn.
N.B. The Subjunctive can generally be represented by *may* or *may have* (the Latin present and perfect Subjunctive); the Optative by *might* or *might have* (the Latin imperfect and pluperfect Subjunctive).

75. III. In simple sentences the Subjunctive (ἐγκλίσις ὑποτακτικῆς) is used, i. in *prohibitions*; as, μὴ κλέψῃς, do not steal: ii. *deliberatively*; as, τί φῶ; what *am* I to say? iii. *hortatively*; as, ἴωμεν, let us go (the two latter uses are confined to the first person singular and plural): iv. in strong negations (with *οὐ* *μη* and the Subj. aor.); as, οὐ *μη* φύγῃς, you certainly will not escape.

76. IV. In simple sentences, the Optative (ἐγκλίσις ἐντακτικῆς), without *ἄν*, expresses, i. a *wish*; as, τούτοις, might I strike! (but τούτοις *ἄν*, I would strike, i. e. under certain circumstances); *μη* γένοιτο, God forbid! (*lit.* *Night* it not be!)

ὦ παῖ, γένοιτο πατὴρ ἐνυχέστερος,

τῷ δ' ἄλλ' ὄμωσέ καὶ γένοι' ἄν οὐ κακός.—SOPH. *Aj.* 530. (Boy, mayest thou (lit. *mightest* thou) be more fortunate than thy father, but like in all else, and then thou wouldst be noble!)

οὐτ' ἄν ἐνταύθην *μη* ἐπιστάτην λέγων.—SOPH. *Ant.* 682. (I could not, and may I never know how to say, &c.)

ii. *potentiality*, εἰποι τις, dixerit quispiam, some one might say. But this use is rare, *poetical*, and disputed.

iii. The Optative is also used in compound sentences which imply *indefinite frequency*; as, ὅποτε προσβλέψαι τινα, every time he saw any one. This however is only an *accident* of the mood, and not any part of its essential meaning.

Ἄν, WITH THE MOODS.

77. I. With the Indicative, *ἄν* is only used with the *imperfect* (of continued acts), the *aorist* (of momentary acts), and, less frequently, the *pluperfect* (of abiding results); it always implies some *condition* expressed or understood.

ἀπέθνησκον, he was dying; ἀπέθνησκεν ἄν, he would be, or would | ἀπέθνηκεν, he died; ἀπέθνηκεν ἄν, he would have died.
ἔπεθνήκει, he was dead; ἔπεθνήκει ἄν, he would have been dead.

With the Imperfect it also implies iteration; e. g.,
 ἐπιτάττει ἄν may mean *either*, 'he used to be buying,' as often as the opportunity occurred; or
 'he would have been buying,' if it had been possible.

79. II. With the Optative ἄν expresses, i. potentiality; as, *τοῦτο γένοιτο* ἄν, this *might* happen: ii. a civil command; as, *χόροις ἄν εἴσω*, be so good as to go in (i. e. εἰ θέλεις, *χόροις ἄν εἴσω*): iii. a milder future; as, *οὐκ ἄν διδάξαιμιν σ' ἔτι*, I could not teach you any longer.

80. III. **Ἄν does not properly go with the Subjunctive*, but it qualifies εἰ, ὅς, ὅπως, πῶς, &c., often coalescing with some other word (as in *ἐπειδὴν, ὅταν, ἐάν, &c.*); and these forms always take the Subjunctive. The rule is, '*Relativa et relative particulae cum ἄν, Subjunctivum exiguunt*.'

ὅς, who; ὅς ἄν, *whoever*; ὅς ἄν λεγῇ, whoever may say, or says.

ἵνα, where; ἵνα ἄν, *whosoever*; *πατρις γὰρ ἐστὶ πᾶς ἵν' ἄν πράττῃ τις εἴ, every land, whosoever one may be prospering, is one's native land.* [N.B. *ἵνα ἄν does not mean 'in order that,' but = ubiunque.*]

οὓς εἶδεν, those whom he saw.

οὓς ἵδοι ἐπείκει, whomever he saw he praised (i. e. 'as often as he saw them,' the Opt. being iterative).

οὓς ἄν ἴδῃ ἐπαινεῖ, whosoever he sees he praises (implying the condition *ἐάν τινος ἴδῃ*).

In all such cases the ἄν used with the indefinite relative implies that the *verbal action* must be hypothetical.

But in any such sentence as *ἐσθῆρα δὲ ἦν ἄν μάλαστα ἡ ὥρα διαλάμπει* ('dress such as through it her beauty might best shine'), the ἄν belongs to the *Optative*, not to the relative; e. g. we must render δὲ ἦν, through which, &c. ἄν διαλάμπει, *might* shine; not δὲ ἦν ἄν, through *whichsoever*. So too οὐκ-ἔχω-ὅπως ἄν-ἀπιστοῖν, I know not how I-could-possibly-disbelieve; not ὅπως-ἄν.

N.B. ὅπως ἄν and, in poets, ὥς ἄν = *in order that* (but never *ἵνα ἄν*). In prose ὥς ἄν = according as. [In one or two tragic lines ὥς ἄν seems to mean 'so long as,']

81. IV. **Ἄν gives to the Infinitive and Participle a potential or hypothetical meaning*; as,

εἰ ἐβίωσεν ἄριστος ἄν δοκίμῃ γενέσθαι, had he lived, he *would*, I *think*, have been first-rate (= οἶμαι ὅτι ἄν ἐγέμερο).
 δυνήθεις ἄν αὐτὸς ἔχεν ἀπεδῶκεν, though he *might* have kept it, he gave it back (= ἄν ἐδυνήθη).

N.B. I. ἄν as a conjunction, means '*if*' = *ἐάν, ἦν*, in Plato, often; as, ἄν θεὸς ἐθέλῃ. It may be distinguished from the particle ἄν by its standing *first*, which the particle ἄν never does.

II. ἄν may be repeated, either with an emphatic word (especially the negative), or with the verb (especially if the sentence be long); as, *οὐκ ἄν ἄν θάνατος ἄν*, you could not possibly be too soon. One ἄν is called *δυνητικόν*, the other *παρακληρωματικόν*.

III. ἄν is sometimes easily understood; as, *πείθοι ἄν εἰ πείθοι*, ἀπειθείης δ' ἴσως, obey (cf. 79, ii.), if thou wouldst obey; perhaps thou wouldst not (where, however, the Optative ἀπειθείης, taken with ἴσως, may be Potential without understanding ἄν).

IV. ἄν is sometimes *mispplaced*, as in *οὐκ οἶδ' ἄν εἰ πείσαιμι*, where οὐκ-οἶδ'-εἰ (= haud scio an), I think it doubtful whether, *πείσαιμι ἄν*, I could persuade. (This is called *Hyperbaton*.)

are those which express an end or purpose, ἵνα, ὅπως, ὥς = 'in order that.'

84. I. These particles take, i. the Subjunctive after the Primary tenses.

ii. the Optative after the Historical tenses; as,

i. γράψας, γράψατο, γέγραφα ἵνα μαθήνητε or μάθῃτε = I am writing, shall write, have written, that you *may* be learning, or *may* learn; **scribo**, **scribam**, **scripsi** (Present-perfect), ut *discas*.

ii. ἔγραπον, ἔγραψα, ἐγγράψῃ ἵνα μαθήνητε, or μάθῃτε, I was writing, wrote, had written, that you *might* be learning, or *might* learn; **scribebam**, **scripsi** (Past-aorist), scripseram, ut *disceres*.

N.B. i. The *Historical* present is not usually regarded as a primary tense, and may therefore be followed by the Optative.

ii. With *Past tenses* of the *Indicative* ὥς, &c., imply an impossible or unfulfilled result; as, τί μ' οὐ λαβών *sceleris* εὐθὺς, ὥς ἔδειξα μήποτε . . ., why didst thou not seize and slay me instantly, that I *might never have shown*, &c. (or, in which case I should not have, &c.; this rendering however is probably incorrect, as it would rather require *μήποτε*, and also *ἄν*).

85. II. The same rule holds in correlative sentences; as,

ὡς ἔχω ὅπου τράπωμαι, I know not whither to turn myself.

| οὐχ εἶχον ὅπου στατοίμην, I knew not whither I could turn myself.

In all the sentences to which this rule applies, the occasional violations of it are due to the desire to be dramatic and graphic; to represent hypotheses as facts, and past events as though they were still going on; e.g. ἐς αὐτὸν ἄλλος μελῶν, ἴν' αὐτὸς χροστὸν ἐν ὄψεσι ἐχθρῶν, he flung me into the sea-wave that he *may keep* the gold in his house.

Sometimes the subjunctive and optative are interchanged after the same principal clause—the subjunctive to express the immediate, and the optative to imply the ulterior and contingent consequence; as, παραίχων . . . φοβουμένους . . . ὅπως ἀσπερὶ τὰ σημεῖα ἦ . . . καὶ μὴ βόηθουν, they kept raising counter-beacons that the signals *may* be uncertain, and so (in that case) the enemy *might* not bring assistance.—THUC. iii. 22. Cf. *Il.* v. 567; Eur. *El.* 56; and in Latin, Virg. *Æn.* i. 298.

ORATIO OBLIQUA.

86. In reported speech—I. The Indicative with ὡς or ὅτι *may* be used, α. where the exact words of another are quoted; or β. where the statement is vouched for as a fact; or γ. when some special emphasis is laid on some one part of a sentence. II. The *Optative* is the *ordinary* mood of the *oratio obliqua* after all Historical tenses, including the Historic Present.

87. I. The Indicative of quotations, facts, or important words:

- α. ἔλεγον ὅτι Κύριος πέθνηκεν, They said 'Cyrus is dead.'
- β. φάς ἐπὶ Χόρην ἀξένον ὄλεον Χρυσὸν αἰσχροῦτα, saying he would lead them against a country whence they will (*certainly*) win gold.
- γ. θαυμάζοντες ὅπου πορεύεσθαι τρέπονται οἱ Ἕλληνες καὶ τι ἐν τῇ ἔχουε, wondering whither the Greeks will turn themselves, and what their purpose might be.

In these and all similar cases there is, in reality, a return to the *oratio recta*.

88. II. The Optative, the ordinary mood after Historic Tenses:

ἦπερ εἰ αἰσθάναστο, he asked whether he felt it?

89. The Accus. and Infin. may *always* be used in *oratio obliqua*, for the principal clauses; as,
(ἔφη) ἀνδρα αἱ δοκέειν ἐκείνῳ ἀντιστῆναι μέγαν, he fancied that a tall man-at-arms withstood him.

90. N.B. Sometimes, when the future is distinctly referred to, the Subjunctive is colloquially retained in the *oratio obliqua*; involving, in fact, a return to the *oratio recta*; as,

ἔλεγον ὡς Χοῖρ ὅμῃς εἰδαβέεσθαι μὴ ἐπ' ἐμοῖ ἔπαρηθήρε, I kept telling you that you ought to be on your guard, lest you may be deceived by me.

CONDITIONAL SENTENCES.

91. There are four types of Conditional Sentences, which, with their Latin and English equivalents, should be understood and *learnt by heart*. They express—I. Possibility or mere assumption. II. Slight Probability. III. Complete Uncertainty. IV. Impossibility, or belief that the thing is *not* so. In I. the condition is *assumed*; in II. it is *possible*; in III. it is *purely imaginary*; in IV. it is *denied*.

92. I. *Possibility*, or mere assumption (involved only in the word *εἰ*):

εἰ τι ἔχει, δίδωσι, if (it be the fact that) he has anything, he gives it (*si quid habet, dat*).

εἰ τι ἔω διόσω, if I shall have anything, I will give it (*si quid habebo, dabo*).

[N.B. εἰ ὕει, νέφην ἔσται, if it is raining, there are clouds; but εἰ ὕσει, νεφέσμεν, if it rains (i.e. at some future time), we shall win.]

93. II. *Slight Probability*:

εἰαν τι ἔχη, δώσει, if he have anything, he will give it (*si quid habeat, dabit*).

94. III. *Complete Uncertainty*:

εἰς ἄνθρωπον ἔσται, if there be a man to give anything, he would give it (*si quis haberet, daret*).

- a. εἰ τι εἶχεν εἰδέναι ἄν, if he were having anything, he would be giving it; or, 'if he had been having anything, he would have been giving it (εἰ γὰρ εἶχεν ἔδωκεν, dative): i. e. if, which is not the case, he had anything, &c.
- β. εἰ τι εἶχεν εἴδωκεν ἄν, if he had had anything, he would have given it (εἰ τινα ἠδύνατο, dative).

[Similarly, *unfulfilled* wishes are expressed by εἶθε, εἰ γάρ, with the imperf. (of continuous) and aor. indicative (of single acts); as, εἶθ' ἦσθα δυνάμενος τοῦτο εἶπαι, would that you had been able to do this; εἶθε σε μήπορ' εἰδόμεν, would I had never seen you!]

- 96. N.B. εἰ takes the Indicative and Optative, *very rarely* the Subjunctive; εἰν, ἦν, *always* take the Subjunctive.
- With the Indicative εἰ assumes as a fact; with the Optative it expresses a purely imaginary picture; with the Subjunctive (*very rarely*) it involves a supposition without calling attention to any conditions.

97.

TEMPORAL SENTENCES.

After ὅτε, πρὶν, ἔως,

- I. The Indicative is used when *facts* are stated; as, εἰργον ὅτε ἦλθον οἱ σύμμαχοι, they fled when the allies came.
- 98. II. The Subjunctive with ἄν after primary tenses when the statement is in any degree uncertain; as, ἐπεὶδαν ἅπαντα ἀκούσσετε, κρίνατε, whenever you have learnt all, judge. εἰς δ' ἄν ἐπαθήτε ἔχ' ἐλπίδα, but until thou hast ascertained, keep hope.
- 99. III. The Optative after Historical tenses, and of repeated events—*generally* without ἄν; as, πρῆμινόμενον ἐκάστοτε ἔως ἀνοιχθῆναι τὸ δεσμοτήριον, we used to stop each time till the prison was opened. οὕτως ἡβόλουντο μάχην ποιῆσθαι πρὶν οἱ σύμμαχοι παραγύναιτο, they didn't wish to fight till the allies came up.

USES OF ἔως AND πρὶν.

- 100. N.B. i. ἔως ἄν, with Subj. often = so long as: σιωπᾶτε ἔως ἄν καθέσθῃ, as long as he is asleep, be silent.
- ii. a. πρὶν may always go with the Acc. and Inf. (except where a negative statement is limited by a future contingent condition). b. It takes the Indic. when certain *facts* are spoken of in the *past* [=until].
- c. πρὶν with the Subj. may be used of things which are *certain* in the future; as, μὴ στέναζε πρὶν μάθῃς [but usually with ἄν].
- d. πρὶν and πρὶν ἄν never take the Subj. or Opt. *unless a negative notion precedes*.
- e. πρὶν (without ἄν) takes the Opt. in *oratio obliqua*; and of *past* acts; and after another Opt.; as, ὅλας μὴπω πρὶν μάθοιμι.
- f. πρὶν ἐπειρῆν, priusquam eanem; πρὶν διεπνήσαι, priusquam exanavero; πρὶν δεδωκηνίσκηναι, priusquam a canā surrexero.

THE INFINITIVE.

101. I. The Infinitive mood is used in Greek almost as extensively as in English, and much more so than in Latin.
 E.g. Compare the following in Greek, Latin, and English : *
- πάντες αἰτῶνται τὸν θεὸν τὰγαθὰ δίδοναι, all men implore the Deity to grant them blessings (omnes homines precantur Deum,
ut bona largiatur).
 τίς φιλαππονον καλῶσει δέυρο βαδίζειν; who will prevent Philip from coming hither? (quis Philippum impediēt quominus huc veniat?).
 οἱ Λακεδαιμόνιοι τοῖς Αἰγυνῆταις ἔδσαν Θυρέαν οἰκεῖν, the Lacedaemonians gave Thyrea to the Æginetans to inhabit
 (Lacedaemonienses Æginetis Thyream habitandam dederunt).
 φοβερὸς ὄραν, terrible to look at (horribilis aspectu).

It may even express a consequence, *nearly* resembling a purpose; as, *μαθάνειν ἤκομεν*, we have come to learn.

102. II. The subject of the Infinitive when it is the same as that of the main Verb, is put in the *Nominative*, and not in the Accusative; as,
ὅς ἐφη αὐτὸς ἀλλ' ἑκείνον στρατηγεῖν, he said that not *he* himself but Nicias was general.—THUC. iv. 28.

This may perhaps be a mere contraction for *αὐτὸς ἔφη οὐχ ἑαυτὸν στρατηγεῖν*.

103. III. The Infinitive is used elliptically in wishes and commands; as, *χαίρειν*, good morning = *κελεύω σε χαίρειν*.

104. IV. English differs from Greek and Latin in taking a *present*, instead of a *future* Infinitive after verbs of promising, &c.; e.g.

ἐλπίζω εὐρυχῆσαι (or *εὐρυχῆσαι ἄν*), I hope to be happy (spero me beatum fore), or 'that I should be happy.'
ὑπέσχετο δῶσαι μὲν τε μῖν, he promised to give five minæ (promisit se quinque minas daturum).

105. V. The Greek Infinitive is declinable by means of the Article (*τὸ τῦπτεν*, striking; *τοῦ τῦπτεν*, of striking, &c.); and so supplies the want of a Gerund. Something like this is found in English; as,

'For not to have been dipped in Lethe's stream

Could save the son of Thetis from to die.'—SPENSER.

The uses of the Participle fall under two main heads :

106. I. It completes the verbal notion ; as, ἀκούω Σωκράτους λέγοντος.

107. II. It expresses the accidents (time, cause, manner, &c.) of the verbal notion ; as, τελευτῶν εἶπε, at last he said ; ληζόμενοι ζῶσαι, they live by plunder, &c. These conceptions are often further defined by particles ; as, ἅμα παρενόμενοι, whilst mauling ; μεταξὺ δεσπνῶν, during dinner.

108. N.B. i. After verbs of perception (knowing, &c.) and emotion (grieving, &c.), and many which express a state or condition (beginning, happening, ceasing, &c.), the Participle is used instead of the Infinitive, equivalently to a separate clause introduced by ὅτι ; e.g. αἰδᾷ θνητός ὢν, I know that I am mortal.

ii. With the Infinitive some of these Verbs express an entirely different meaning ; as,

ἐπιστάμαι ποιεῖν, I know that I am doing it ; but,

ἐπιστάμαι ποιεῖν, I know how to do it.

οἶδα ἀγαθὸς εἶναι, I know that I am good ; αἰδᾷ ἀγαθὸς εἶναι, how to be good.

φαίνομαι ὢν, apparet me esse ; φαίνομαι εἶναι, esse videor.

So in Latin, Sensit medios *delapsus* in hostes, 'perceived that he had fallen into the midst of foes.'
And Milton copies it in English (*Par. Lost*, ix. 792):

'She engorged without restraint,
And *knew not* eating death.'

(i. e. that she was eating death.)

iii. εἰδόν, παρόν, παρέχον, ὑπάρχον, ἔειπεν, and other neuter accusative Participles (chiefly of impersonal verbs), are used absolutely = it being lawful, *quum liceat*, &c.

THE VERBAL ADJECTIVE

may be used either i. Personally ; as, ἀσκητέα σοί ἐστιν η ἀρετή : or,

ii. Impersonally ; as, ἀσκητέον ἐστι σοι τὴν ἀρετήν.

• These instances are given in 'Die wichtigsten Regeln der Griechischen Syntax,' by Dr. Klein.

Οὐ, Μη.

110. I. i. οὐ denies ; μὴ forbids ; as, οὐκ ἔστι ταῦτα, it is not so ; μὴ κλέπτει, do not steal.

iii. οὐ is *objective*, i. e. it negatives facts, positive assertions, &c.
μὴ is *subjunctive*, i. e. it negatives *hypotheses*, *conceptions*, *thoughts*, &c.

N.B. 'οὐ negat ; μὴ vetat ; οὐ negat rem ; μὴ conceptionem quoque rei.'—HERM.

iii. οὐ ; expects the answer Yes : ἀρ' οὐ ; = *nonne*, is it not ?

μὴ ; expects the answer No : ἄρα μὴ ; = *num*, it is not—is it ?

Hence μὴ is used, a. *after εἰ* ; b. *after indefinite relatives* ; c. *after final particles* ; and (generally) *after ὥστε with the Infm.* ; d. *in wishes, prohibitions, hypotheses* ; e. *with the deliberate Subjunctive* ; and f. *with the dependent Infinitive*.

111. II. An apparently superfluous μὴ usually follows verbs of denying, doubting, fearing, hindering, &c.; as,

ἀρνούμαι μὴ εἰδέναι, I deny that I know

| φοβούμαι μὴ τέθνηκεν, I fear that he is dead (verecor ne mortuus sit).

So in French, 'Je crains que sa maladie ne soit mortelle,' I fear that his disease is fatal.

Hence, δέδουκα μὴ οὐ θάμην = I fear he will not die.

112. III. i. Οὐ is the proper negative of the *Indicative* mood, and of all forms that directly represent an Indicative. Hence it is used in oratio obliqua after ὅτι and ὥς, after relatives and temporal particles when they do *not* involve any supposition, and after ὥστε with the Indicative.

ii. οὐ has a power of coalescing with single words so as to reverse their meaning ; thus, οὐκ εἶω = *veto* ; οὐ πάντων = *omnino non* ; οὐ φημι = *nego*, &c. ; οὐτε = *nec* ; οὐδέ, ne . . quidem.

N.B. i. ὁ οὐ πιστεύων = he who does not believe (is qui non credit) ; where the relative is definite.

ὁ μὴ πιστεύων = qui, or si quis non credat, whoever does not believe ; where the relative is indefinite.

ii. Since οὐ with the interrogative future is a command (as, οὐ μενέει ; stop !), and μὴ is a prohibition (as, οὐ μέλει ; do not trouble thyself), both are silent and assume not cowardice ! It is more usual however to explain all such passages by understanding the οὐ before the following μὴ, as explained in 115 infra.

N.B. I. *οὐ μὴ ποιήσεις*; do not do this!

II. *οὐ μὴ ποιήσῃς*, you certainly will not do this.

115. I. *οὐ μή;* with the 2nd person of the future is a strong prohibition: *οὐ μὴ ποιήσεις*; [=you will not do it,—*μη*; will you i. e. =do not do it! *οὐ μὴ ἀρῇσεις*; don't talk nonsense!

*οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ' ἰών
μὴδ' ἐξομῶξει μωπῶν τὴν σὴν ἔμοι.—Eur. Bacch. 243.*

(Don't put your hand on me, but go and play the bacchanal, and don't wipe off your folly on me.)

Observe that the commencing *οὐ* is understood both before *βακχεύσεις* and *μὴδ'*.

116. II. *οὐ μὴ* with the Aor. Subj. is a strong negation: *οὐ μὴ ποιήσῃς*, you certainly won't do it. So too with the future *except the 2nd person*, as *οὐ σοι μὴ μεθήσονται ποτε*, I shall certainly never follow you.

This is usually explained by an ellipse of *δέος* or *δεινόν*, which are sometimes expressed; as, *οὐ (δέος) μὴ ποιήσῃς*, there is no fear of your doing it; i. e. you certainly will not. [Some prefer to explain it by a (suppressed) question. Thus, *οὐ μὴ μένω* = *οὐ μὴ-μένω*; = *οὐκ ἴω*; must I not go? Yes! = I certainly will not stay. But this explanation is undoubtedly open to the objection that it gives to *μὴ* the power of coalescing with, and so reversing, the verb—a power which properly belongs to *οὐ* and not to *μὴ*.]

Μὴ οὐ.

- I. *μὴ οὐ* = *ne non*, or *ut*, is used after Verbs expressive of negative notions (fear, doubt, shame, disapprobation, &c.), and in indirect questions. The *μὴ* really belongs to the Verb, and the *οὐ* expresses the negative result; as,

οὐδὲν κωλύει μὴ οὐκ ἀληθὲς εἶναι τοῦτο, nothing hinders this from being true.
ἄθροει μὴ οὐ τοῦτο ᾧ τὸ ἀγαθόν, consider whether this may not be the good.
οὐ δύναμαι μὴ οὐ λέγειν, non possum quin dicam.

- II. *μὴ οὐ* is only used with the Infinitive and Participle *after negatives or quasi-negatives*; as, *μὴ πάρῃς τὸ μὴ οὐ φράσαι*, do not omit saying it.

*δυσαληγὸς γὰρ ἂν
εἶην τοιάνδε μὴ οὐ καουκτίπων ἔδορα.—Soph. Tr. 12.*

(I should be *ruthless* (a quasi-negative), if I did not pity such a suppliant posture.)

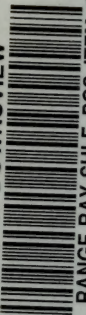
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